Church Association of the Diocese of Toronto.

OCCASIONAL PAPER No. III.

RITUALISTS IN OUR SUNDAY SCHOOLS—WHAT DO THEY TEACH?

No doubt the Bishop of this Diocese, in his recent Pastoral, aimed at what he believed to be for the best interests of the Church, in seeking to lull the apprehensions aroused in Churchmen by this Association. In the minds of many there was a feeling that all was not right, but there was still the need of pointing out precisely what was to be dreaded, and of disclosing a remedy for the seemingly impending evil. His Lordship, in the Pastoral, thus speaks of the first paper issued by the Church Association :—

"I have ventured already to declare to them my conviction "that we have not, in a single instance in this Diocese, an "approach to the extravagancies in Ritual which, in so many "cases, are so painfully exhibited in the Mother Country * * "* * On a general survey of the condition of this Diocese, "I can affirm, with all the joy and hope the assurance must "beget, that * * * * * *the young are more faithfully instructed in religious knowledge and religious duties* * * * "more care is taken in the preparation of candidates for con- "firmation."

We would gladly leave this pleasing picture undisturbed. But we cannot remain blind to the strong under-current of dissatisfaction which exists throughout a Province, where it is supposed that all is as it should be. Unhappily a very little inquiry is needed to convince any one who is open to conviction, that in a diocese where it is alleged "the young are more faithfully instructed in religious knowledge and religious duties, and more care is taken in the preparation of candidates for Confirmation," a system of education is at work which makes for youth apt pupils for a Roman Catholic School or a Jesuit College.

No true member of our Church can read the following facts without most painful feelings of astonishment and indignation. We believe that at the same time they will afford the most

thorough justification of the course which the Church Association has deemed it a duty to pursue; and the most convincing proof that notwithstanding the most painstaking zeal and diligence of a Bishop, very many things may take place in his diocese affecting injuriously the best interests of our Church of which he is entirely ignorant.

A book, one of the publications of the most advanced Romanizing party in England, styled "The Path of Holiness, a first book of prayers for the young, compiled by a Priest," edited by the Rev. T. T. Carter, M.A., rector of Clewer, Berks, has been distributed among the children of a Sunday School in this Diocese. It is for sale at the Church book store in the city of Toronto; and, as we have ascertained, in the Church Depository of the neighbouring Diocese, at Kingston. The copy furnished to this Association is one of two copies given, as the father deposes, to his sons, by their teacher, with instructions "not to allow their parents to know that the books were in their possession."

Objectionable as the book we are about to notice must be in the eyes of churchmen, being subversive of the doctrines of our Church; and inculcating Romish errors; the miserable deception taught by the manner in which it was placed in the hands of young boys, makes the matter worse, and must be abhorrent, not only to every Christian mind, but to every honorable and honest man. The proceeding indicates so low a standard of moral rectitude; and is so thoroughly jesuitical, and in accordance with the abominable maxim that "the end justifies the means," as to be almost incredible, were not the evidence of the fact so positive as it is.

What the book is, and what it teaches, we will show in detail, and, as far as possible, leave it to speak for itself.

Under appropriate headings, we place some of the poison-plants, culled from this so-called "Path of Holiness," along which our children are invited to walk; and which have been chiefly stolen by its author, without acknowledgement, from the Popish "Garden of the Soul."

I.

THE MAKING THE "SACRED SIGN OF THE CROSS."

"As soon as you awake make the sign of the Cross;" after which follows a short prayer.

"When dressed kneel down, and say, In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen." And then other prayers.

The same form is enjoined at the beginning and close of "Noon-Day Prayer," at the close of "Evening Prayer," and on various other occasions.

One of the "*Questions for self-examination*" is, "Have I made the sacred sign of the cross carelessly?"

In one of the Hymns occurs the following verse:

"Lord Jesus Christ, my Saviour blest,
May all my thoughts and words be thine;
Whereof, in token, on my breast
I now do make ✠ the Holy Sign."

II.

THE CULTUS OF THE VIRGIN MARY.

Allusions to the Virgin Mary abound, both in the lessons and hymns.

Under the head of "Things to be remembered," are devotions, commencing with the Lord's Prayer, *the salutation to the Virgin Mary*, and the Apostles' Creed, just in the order in which they stand in the Roman Catholic Manual, from which so much of the book is taken.

To be said at Morning and Evening Prayer.

"May the Blessed Virgin Mary and all the Saints pray for me, that I may serve and please God here, and dwell with Him hereafter for ever in Heaven. Amen."

III.

THE DUTY OF CONFESSION.

"Questions of Self-Examination on the ten Commandments."

"When you are preparing to make your first confession, you should ask God to help you with his Holy Spirit to remember what sins you have committed from the time you can recollect anything at all; or, if it is not your first confession, from the time that you made your last confession."

"Confess singly, distinctly and fully all the sins that you remember."

"Prayer before confession."

"Form for *Sacramental* Confession."

"Kneel down and say:—

"*Father*, give me your blessing, for I have sinned."

"When the *Priest* has given you the blessing, say:

"In the name ✠ of the Father, and of the Son, and of the Holy Ghost."

"I confess to God Almighty, before the whole company in Heaven, and *to you my Father*, &c."

"When the *Priest* gives you absolution bow your head, and pray God to absolve you in Heaven while His Minister absolves you upon earth."

"Questions on self examination,"

"Have I kept from going to confession because I would not give up some sin? Have I when confessing concealed anything which I ought to have told, or spared myself by making myself out better than I really was? *Have I told any one what was said in confession?*"

Christian Parents, mark well! Your child is given a book with instructions to keep it secret from you. Your daughter is taught to make the priest her friend and confidant to the exclusion of her parent, being asked at each confession "Have I told *any one* what was said to me in confession?" The meddling priest is to arrest that free communication and intercourse which it is of such vast importance, and so great a safeguard, to encourage and retain between parent and child; and HE is to become a dealer in confidences between your daughter and himself which are forbidden to *you*, her mother.

IV.

PENANCE.

"Have I followed the advice given to me by the priest in confession and performed the *penance?*"

"If you are not confessing for the first time, mention the time when you made your last confession, and say whether you duly performed the *penance.*"

"Especially I accuse myself that (since my last confession

which was.....ago, when the *penance* that was given to me was.....) I have sinned."

"After your confession say" :—

"For these. .....I ask pardon of God; and of you, my spiritual Father, *penance*, counsel, and absolution."

"Listen to the advice and *penance* that the Priest gives you."

V.

SEVEN, NOT TWO SACRAMENTS.

"The two Sacraments generally necessary to salvation :—

1. Holy Baptism.
2. The Holy Eucharist.

"The other five *ordained* certain persons or states of life:—

1. Confirmation.
2. Penitence.
3. Holy Orders.
4. Matrimony.
5. Visitation, or Unction of the Sick."

VI.

"THE EVANGELICAL COUNSELS."

1. Voluntary Poverty.
2. Perpetual Chastity, *i.e.*, Perpetual Virginity or Widowhood.
3. Holy Obedience."

VII.

TRANSUBSTANTIATION OR THE REAL PRESENCE.

"Have I always received the Holy Communion very reverently, and, when I was able, fasting?"

"O Blessed Jesus, who art about to come to us Thy unworthy servants *in* the blessed Sacrament of thy body and blood."

"Before the Prayer of Consecration say :—

"Most merciful God, look graciously upon the gifts now lying before Thee, and send down Thy Holy Spirit upon this *Sacrifice, that He may make this Bread the Body of Thy Christ, and this Cup the Blood of Thy Christ.* Amen."

"*Say at the Consecration of the Bread.*

"I worship *Thee, O Christ, my God.*"

"*Say at the Consecration of the Cup.*

"I worship *Thee, O Christ, my God.*"

"*Devotions after the Prayer of Consecration.*"

"ACTS OF WORSHIP."

"Worship and adore your Lord and Saviour Jesus Christ, God and Man, Who is *now present on the Altar,* under the forms of Bread and Wine."

"I worship Thee, O Lord Jesus Christ, *present* IN this Blessed Sacrament."

"Say before you go up to the altar:

"Almighty and everlasting God grant that I may worthily receive *within me* the Body and Blood," &c.

"Say when you go back to your place:

"May Thy Body, O Lord, which I have taken, and Thy Blood, which I have drunk, *abide within me.*"

"ACT OF FAITH."

"O Lord Jesus Christ, very God and very man, I believe with a firm faith, and confess that Thou art verily and indeed *present in this Blessed Sacrament.* For Thou who art the Truth itself hast said, This is my Body, This is my Blood. Lord increase my faith."

"ACT OF SPIRITUAL COMMUNION."

"And since I am not going to receive Thee *sacramentally,* I beseech Thee to come *spiritually* into my heart."

"Litany of our Lord, present in the Holy Eucharist."

"Jesu, who art *present upon our Altars,* veiling Thy Majesty under the forms of Bread and Wine; Jesu, who art *worshipped and adored by us on our Altars.*"

"Jesu, the Food of Angels."

"ACT OF OFFERING THE HOLY SACRIFICE."

"O most gracious Father, accept this Pure, this *Holy Sacrifice at the hands of Thy Priest,* in union with that All-Holy Sacrifice which Thy Beloved Son, throughout His whole life, at the Last Supper, and upon the Cross, offered unto Thee for me, for * * * * , and for all for whom He vouchsafed to die."

"Lord Jesus, whom, by power divine
Now hidden 'neath the outward sign,
We worship and adore.

Our Lord's *true Body and His Blood*,
The One true sacrifice divine,
Are *offered* to thee, Lord of Lords,
Beneath the forms of Bread and Wine."

"We offer gifts of Bread and Wine
To Thee, O God, most high;
Send down on them Thy Holy Ghost,
Descending from the sky,
To make this offered Bread to be
The Body of the Lord;
The wine within the sacred Cup
To be the Blood adored."

"Unto Thy holy Altar, Lord,
Our heads and hearts bowed low,
Where Thou are most to be adored,
We come Thy grace to know.

We do not ask how it can be,
That Thou Thyself should'st give
Into our hands and hearts; *but we*
Receive Thee there, and live."

"I worship Thee, Lord Jesu,
Who *on Thine Altar laid*,
In this most awful service,
Our *Food and Drink art made*.

"I worship Thee, Lord Jesu,
Who, in Thy love divine,
Art veiling here Thy Godhead,
'Neath forms of Bread and Wine."

DEVOTIONS AFTER THE PRAYER OF CONSECRATION.

"*Hail to Thee! true Body sprung*,
From the Virgin Mary's womb!
The Same that on the Cross was hung,
And bore for men this bitter doom!
Hear us merciful and mild,
Jesu; Mary's holy Child."

In contrast to all this revival of the Romish errors against which our martyred Archbishop, Cranmer, contended to the death, let the reader take the words with which he prefaces his answer to Bishop Gardiner :—

"The very body of the tree—or rather the root of the "weeds,—is this Popish doctrine of transubstantiation, of the "real presence of Christ's flesh and blood in the Sacrament of "the Altar (as they call it), and of the sacrifice and oblation of "Christ made by the Priest for the salvation of the quick and "the dead."

VIII.

PRAYING FOR THE DEAD.

"For one departed."

"O Almighty and most merciful Father, who hast taken my dear * * * * to be with Thee in *Paradise*. Give him more and more the happy sight of Thee, and more and more of peace and joy," &c.

"Pray for the departed."

"Remember, O Lord, the souls of thy Servants and Handmaidens, (especially * * * *) who have gone before us with the sign of faith, and sleep the sleep of peace ; to them, O Lord, and to all who rest in Christ, we pray Thee, grant a place of refreshment, of light and of peace ; through the same Christ our Lord. Amen."

IX.

"AT THE ABLUTIONS AFTER COMMUNION."

"Grant, O Lord, that what has been taken outwardly with the lips, may with a pure heart inwardly be received ; and that the gift vouchsafed in this life may avail to a true healing and salvation in the life to come."

X.

"PRAYERS FOR CHORISTERS AND ALTAR SERVERS."

"Help me always to behave with reverence and devotion when I assist Thy Priest at Thy holy altar."

We may well close the perusal of these extracts with the exclamation, "Is the good old Protestant Church of England come to this?" Can we any longer say with truthfulness, that "*the young are more faithfully instructed in religious knowledge and religious duties?*" The ceremonies sought to be introduced by this publication, Cranmer and Ridley, the sturdy reforming fathers of our Church, dismissed in language alike expressive

and unceremonious :—"Their prodigious sacrifices, their boyish processions; their uncommanded worshippings; and their confessions in the ear; of all traitery the fountain," (*i.e.* the fountain of all treachery,) were spoken of by them as "Popish trash of which the Church of England should be discharged." Can it be our duty to stand quietly by and see our children taught to resume the old clothes of Rome which our Church threw aside three hundred years ago. Habit, our second nature, will quickly do its work. This system of education has been only too effective. The lambs of the flock,—always the easiest prey for designing men,—have, under the plea that all that is wanted is to revive sound Church principles, already had too many lessons in superstition, and treason to our religion. Well may we ask, "How can these things be?" Well may we wonder that the watchmen on our towers, who should, in trumpet tones, warn us of the dangers in our midst, persist in the cry of "peace! peace!" while the enemy are, in their sight, undermining the walls. Can they honestly counsel us to parley with those who are thus striving to work irreparable injury to our Church? The Ritualists among us boast of their zeal and activity; and what, think you, are they doing while they demand a truce? The time thus gained is spent in the propagation of their errors, so that they hope, if allowed to proceed unchecked, the diocese may be prepared, in a few years, to accept that which now it is ready to cast out from it as an unclean thing. Our blessed Saviour, Himself the Prince of Peace, said, "I came not to send peace, but a sword; and we are unworthy of the title of a Church militant if we relax our efforts to preserve the truth, in opposition to all error, from within or without; and deserve to lose our "roll," if, like Christian on his journey, we allow ourselves to be lulled to sleep in any arbour of peace which poor human nature may build for its repose on this side of our final resting place.

Consider, when the book in question is placed in the hands of our children, what they are taught. They are taught :—

1. The use of the Ave Maria in all devotions.
2. Invocation of the Virgin Mary and Saints.
3. Seven Sacraments.
4. Unction of the Sick.
5. The merit of voluntary poverty and celibacy.
6. Prayer for the dead.
7. The confessional.
8. Ablutions in the Holy Communion.
9. Transubstantiation, or the Real Presence.
10. Making the sign of the Cross.

11. The employment of Altar Servers.

Read again the above teaching on the doctrine of transubstantiation, and then ponder over our 28th article where it is condemned as *repugnant to the plain words of Scripture, and as overthrowing the nature of a sacrament, and as giving occasion to many superstitions.* Consider also this distinct statement of the article, "The body of Christ is given, taken and eaten in the supper *only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.*"

The prayers to be used "at the ablutions after communion," —a Romish ceremony unknown in our Church,—are exact translations of the Latin in the canon of the mass. What need have we of Altar Servers, unless we are to adopt the Ritual of the Church of Rome, where they are required?

It would be tedious to follow minutely the exact resemblance which the book under review bears to Roman Catholic manuals in use. Any Protestant must be convinced that, if the teaching here set forth be permitted to continue, there can be but the one result: and that is that our children will be false to the faith of their fathers. With the knowledge that those engaged in this Romanizing or Ritualistic campaign have been, for years, pursuing unchecked the course laid before you in this paper, can it be said that we are creating a false alarm in loudly calling attention to this work going on in our midst? Confident that there can be but one answer to this question, we again appeal to the members of our Church, as they value the pure and reformed faith which is their heritage, to look well to what is going on in our Sunday Schools, and throughout our Parishes. Let the inaction and indifference of the past be cast off. Close not your eyes to the fact that, whatever enemies we have to contend with outside of our Church, there are foes in our own household with whom the battle of the Reformation must again be fought. "Watch ye, stand fast in the faith, quit you like men, be strong."

Those desirous of joining the Association will kindly send their names, addresses, and subscriptions to B. Homer Dixon or John Gillespie, Hon. Secretaries, Toronto, to whom all communications are to be addressed.

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